The Bombay Guardian.

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WEEKLY REVIEW.

—A sergeant of H. M.'s 38th Regiment at Sealkote, committed suicide the other day because he was not allowed to marry. A very serious though little thought of responsibility attaches to those who forbid to marry the men who are under their authority, and who invite them to be content with the wretched substitute of harlotry. We have heard a great deal of the heartless cruelty of slave owners in America, who severed the marriage tie whenever it suited their convenience to do so, and gave more countenance to concubinage. But the slave-owners looked upon the negroes as their own property, and fancied that Nature could give no prerogatives which they were not at liberty to revoke. Our military authorities scarcely venture to assert such a sovereignty as this. Yet in the matter to which we have referred, are they any more justifiable than the slave-holder was? It is matter of fact that special arrangements are made in many garrisons to supply soldiers with facilities for indulging their passions; yet when a man wants to avail himself of the liberty of marriage that God has bestowed upon him, he is forbidden, though it should drive him to madness and to suicide. A Contagious Diseases Bill is a poor salve for the conscience of those who are responsible for this iniquity.

—Our Native friends may be interested in the account given in our Epitome of a discovery of Roman works of art with images of Minerva, Rhea, Hercules and other fictitious beings once supposed to be real and divine, and worshipped with as much devotion as Mahadeva, Ram, Krishna and Lukshami are now in India. Can any sensible person for a moment imagine that a day is not coming when those who are now worshipped as deities in India, will not be universally recognized to be non-existent, mere creations of a depraved fancy? Yet we have Native merchants, acquainted with English, spending lacs in the erection of Hindoo temples.

—We are sorry to learn by the last *Overland Mail* of the death of Major General Robert Shortrede, formerly of the Bombay Army, at Blackheath, Nov. 26, aged 68. General Shortrede was a man of great mathematical and scientific attainments, and was known in India for his cordial sympathy with Christian work, and active participation in efforts for the good of the people.

—The *Mitrodaya* is prepared to object very strongly to the Indian Marriage Bill, if it should sanction marriages between different castes and creeds. Is not Caste strong enough to take care of its own interests, without the subserviency of Government? Is it so that there are people in this country who are ready to disregard the prohibitions of Caste when Government gives liberty? If so they have a very strong claim on Government to give them this liberty. After all we have heard of the power of Caste, it would be a strange thing truly if the arm of the law were necessary to keep men from renouncing its bondage. The Government of this country has already paid frightfully for its concessions to Caste. We beg of our contemporary to consider whether it becomes him to solicit for the Caste state aid for the purpose of riveting the bonds of those who are connected with this odious system.

—Very complete arrangements had been made for a grand demonstration to our new Viceroy on his arrival here; but the tardy arrival of the *Feroze* on Saturday evening last frustrated the design. Earl Mayo and Lord Napier of Magdala landed with comparatively little ceremony early on Sunday morning, and few in Bombay knew of the arrival till afterwards.

—The appointment of Dr. Bhau Daji to be Sheriff for 1869, gives general satisfaction.

—Perhaps the most important item of political news received this week, is the telegraphic announcement of the rupture of diplomatic relations between Turkey and Greece. The respective ministers have been recalled on both sides, and Turkish ironclads have left Constantinople for Greece. The wonder is that the sympathy shown by Greece towards the oppressed Cretans, should not sooner have led to a rupture. The Western powers will do what they can to prevent the outbreak of War.

The Rev. J. M. Thoburn, Moradabad, of the Am. Meth. Episcopal Mission, says that he has organized two new societies during the past three months, baptizing more than sixty adults and children. During the year the baptisms have exceeded a hundred.

The Rev. Stanley Leathes, author of the 'Witness of the Old Testament to Christ' has brought forward some statistics which dispose effectually of some of the speculations of modern criticism. Certain critics imagine that if in a particular book they find words which do not occur in other writings of the supposed author, the book or the chapter cannot be his. Now Mr. Leathes has ascertained that Tennyson's 'Lotus-Eaters' has 590 words of which 360 do not occur in 'Ænone'; and 'Ænone' has 720 words of which 490 are not in the 'Lotus-Eaters.' The 'Penseroso' of Milton has 128 words not in the 'Allegro,' and Lycidas has 275 words not in the 'Allegro,' and 147 not in the 'Penseroso.' As the Athenæum remarks, this argument about the presence or absence of words has been carried to strange lengths by acute critics. Nothing can well be more fallible than such an argument.

The corner-stone of the University is to be laid on Tuesday next at 4-30 P. M., by H. E. the Governor.

We have been favored with "Broach and its Exhibition in 1868." This pamphlet is from the pen of W. Martin Wood Esq., and contains five chapters, treating of Indian Exhibitions, of the commercial and political history of Broach, and of the present Exhibition. This Exhibition is apparently a success.

A contemporary published the other day some extracts from the writings of Dr. Douglas, the new Bishop of Bombay. Among them was the following:

"Half the evils from which Christendom is now suffering arise from the false opinion, that there is no difference between clergy and people, and that *all* the congregation are holy, in the sense of being equal in respect of ministerial things. There is no necessary difference as to goodness or badness. The being a minister of Christ does not make a man good; and there are, I am sorry to say it, bad priests who disgrace their order, as well as bad people who fall short of the discipline of Christ. But whatever the man may be, he holds a great office conferred on him by Jesus Christ. To him alone it belongs to administer holy Sacraments, to bless in Christ's name, to speak with the language of authority."

That must be a signal error that accounts for half the evils of Christendom. If we were told that half the evils of Christendom were caused by the attribution of an excessive authority to the clergy, we could readily believe it. We hardly know exactly what error it is that is denounced in the above paragraph. There are some in these days who deny that an ordained ministry properly belongs to the church of Christ; but they who do so constitute a very small body comparatively, and were scarcely known at all till the present generation. The great mass of non-Episcopalian Christians believe in common with many in the Church of England, that a man is called to the office of a minister by the Holy Spirit, and gives proof that he is so called by his piety, his desire to preach, his fitness to fulfil the duties of that office; and in consequence of this evidence he is acknowledged and set apart by the church acting through those who have already been thus recognized. While such a man gives evidence that he is under the influence of the Spirit of God he is listened to as an ambassador of Christ. If he should show that he himself is not obedient to the truth, and only a wolf in sheep's clothing, he will cease to be regarded as a minister of Christ. In the seventh chapter of Matthew our Lord lays upon all Christians the duty of observing those who come in the name of God, to see whether they practise what they preach, or not; if not, to beware of them. In the New Testament we find no authority for the opinion that bad men may yet be sacred by virtue of their office, and be fittingly looked up to by others.

We learn from Paul's Epistles to the Corinthians that there was in the Church of Corinth a difference of opinion as to the extent to which the obligation to protest against idolatry required them to go. All were agreed as to the necessity of such a protest; all knew that idolatry was unspeakably odious in the sight of God and a fatal bar to salvation; but whether the eating of meat which had been sacrificed to idols, was a concession to idolatry, or not, they were not agreed. The meat that was offered for sale in the public shambles had been previously offered to idols; the priests, it would appear, sold what they did not want; and the market was in this way supplied. Now some of the Corinthian Christians were able

to see that the purchasing and eating of meat thus publicly exposed really involved no recognition of idolatry. Others, however, were more scrupulous; they not only abstained, but condemned those who did not. Paul says that the abstainers were wrong in condemning the non-abstainers; in a case of this kind the latter were not to be blamed for thinking they had liberty; they acted conscientiously. At the same time he recommends the non-abstainers to abstain rather than put a stumbling-block in the way of weak believers; he himself 'would eat no meat while the world standeth' rather than lead by his example a brother to do what his conscience forbade. Paul lays down two principles: Why is my liberty judged of another man's conscience? Take heed lest this liberty of yours become a stumbling-block.—The Church at Jerusalem took ground out and out against eating meat that had been offered to idols.

There is certainly nothing in all this that affords the least countenance to those who think it Christian-like to accept invitations to feasts that are observed in honor of an idol. We ourselves should not object to partake of a feast spread in an idol-temple, if it was perfectly understood that the feast was not in honor of the idol, and was held there for the sake of convenience.

CAN that body be called an army the officers of which belong to no particular regiment, are with one regiment to-day and with another to-morrow, are now doing one sort of work and presently another, are dazzled by the hope of lucrative civil employments, and feel that their connection with the soldiery is so very slight and dubious that they care not to become acquainted with them or interested in them or known to them? We should think not. We should think that when a pressing and immediate need for *an army* shall arise, such a body as we have spoken of would be most unreliable, a broken reed, threatening more harm to the Government that pays it than to the enemy. Is not the Indian Army such a body as this? Needle-guns or breech-loading cannon can very inadequately take the place of that homogeneity which is the result of a good understanding and long acquaintance between officers and men.

THE *Daily Review* (Edinburgh) of November 10th, says:

"The meeting held yesterday on behalf of the Christian Vernacular Education Society for India was most numerously attended, including ministers of all denominations, and the audience throughout showed their interest by repeatedly cheering the speakers. It was presided over by the Rev. Dr. Duff, who gave a thrilling address, explaining the state of education in India, contrasting it with that in this country, and clearly showing that if we would do good to the natives of India, we must support the schools and teachers employed by this society, which he earnestly pressed on the meeting to do by deeds, not words only. He was followed in a similar strain by the Rev. Dr. A. Thomson, the Rev. John Lowe from Travancore, and other gentlemen well acquainted with India's need of Christian instruction. It is therefore to be hoped that the branch now established in Scotland, with Lord Kinloch at its head, will meet with great support."

A letter from our friend, Mr. A. D. Fallon, well remembered in Bombay, tells us that he is Secretary of the above mentioned branch. He says: "We hope to do something in Scotland to aid this excellent Association. Our good friend the Rev. Mr. Colvin, late Senior Chaplain, Dr. Graham and Col. Davidson, late of Bombay, are members of the Committee.—Mr. Larkins, formerly of Bombay, was in Portobello again, engaged in his Master's work, but taking ill from constant talking, especially in the open air, had to return to London sooner than he would have otherwise done."

IF we remember rightly, Bishop Meurin, in his book advocating Image Worship, says that *douleia* and not *latreia* is the service rendered to saints, and therefore Romanists are not guilty of idolatry in worshipping them, *douleia* being an inferior kind of worship. Mr. Collette, writing in the *Rock*, quotes abundantly from Roman Catholic writers to show that *latreia* is rendered to images. Are images and pictures and wooden crosses more divine than saints? Here is one of his authorities:

"Thomas Aquinas, a canonized saint.—Pope Pius V. commanded that his festival should be placed on an equality with those of 'St. Ambrose, St. Augustine, St. Jerome, and St. Gregory (the Pope).' His festival is celebrated on the 7th March, when every devout Romanist 'beseeches God that he may embrace with his understanding what he taught,' and they declare him to be 'the light of the Holy Church.' After a dissertation on the subject, he thus concludes:—'The same reverence should be paid to the image of Christ as to Christ himself. Since, therefore, Christ is adored with the worship of *Latria*, it follows that his image is to be adored with the worship of Latria.' (*Thos. Aquinas Distinc.* Lib. iii.; *Sum. Theol.* dist. ix. solut. iv., vol. ix., p. 136. Venice, 1780. And the same stands in the Roman edit. 1686, q. 25, art. i. 4.) He refers specially to the service of the Church in the adoration of the *material cross*. He says, 'We offer the supreme adoration of Latria to that Being in whom we place our hope of salvation. But we place our hope of salvation in the cross of Christ; for the Church sings, 'Hail, O cross, our only hope in this time of passion, increase righteousness in the pious, and pardon to the guilty. Therefore, the cross of Christ is to be adored with the supreme adoration of Latria.' This prayer is in the Roman Breviary (Norwich, 1830, May 3, Sept. 14). A special service is set apart for the adoration of the material cross. The Roman Missal sets out the process. After elevating the material cross, the priest 'presently puts off his shoes, and approaches to adore the cross, kneeling thrice before he kisses it. Then the minister of the altar, and next the clergy and laity, two and two, kneeling, thrice adore the cross. Meantime, while the adoration of the cross is going on, the choir are to sing, &c. (*Missale Romanum.* Antwerp, 1641, p. 201); and the '*Pontificale Romanum,*' the authorized book of ceremonies, declares that the cross of the Pope's Legate shall be carried in the right hand, 'because *Latria* (that is the supreme worship due to God) is given to it.' *Quia debetur ei Latria.* Edit. Romæ, 1818, p. 468."

How incisively and effectually the word of God meets all this sophistry about *douleia* and *latreia*.: "Thou shalt not make to thyself the likeness of anything in heaven above or in the earth beneath, thou shalt not bow down to it or worship it."

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SATURDAY, DECEMBER 26, 1868.

THE EXPIRING YEAR.

We are at the close of another year. The year term is a conventional period; every day is the beginning and ending of a year; the Christian should carry with him through the year a sense of responsibility, a habit of self-examination. Still, we shall find it profitable as we are taking leave of 1868 to consider how we stand at its close as compared with its beginning. It was as a piece of ground given us to cultivate; in some parts of it was a thick growth of forest trees to be felled and removed; some parts were desert and needed to be irrigated; others abounded in natural advantages, and only needed that we should cast in the seed at the opportune moment; others had waving harvests, waiting only for the sickle. It becomes us to inquire if we have done what we could; have we felled any great trees; removed the stones from the stony ground and made walls of them; made channels of water to the desert places; possessed ourselves of *the right seed* and sown it; and where the harvest was ripe for the sickle, reaped it and gathered it in? Or have we just allowed ourselves to be carried along on the bosom of circumstances unmindful of any field large or small, committed to our care. Have we lost sight of the fact that we are here as stewards, and that we are in communication with heaven in order that we may bring the goods of heaven, the ministries of heaven into this world, and sow God's seed in God's acres, and gather the harvests into his granaries?

It does not become the Christian to judge of himself in the light of this world's requirements, or even according to the standard that obtains in the church. Nor will he content himself with a mere scrutiny of his conduct, in its public or private aspects. We may give our attention to certain salient transgressions or manifest omissions, and try to awaken ourselves to an adequate repentance; while, if we follow the eye of God, our gaze would be fixed upon the promises. The thing that is probably most offensive to the Spirit of God is, that we fail to note our obligation to obtain by faith in the promises such manifestations of Christ's power as would far overpass our previous experience and carry conviction of their need to many. There is, so far as we can see, no power of God in the future, that is not overtured to us in the promises. And every believer in the Lord Jesus, is invested with a title in all the promises, and nominated to the high function of bringing the power of Christ to bear upon the world. 'I am no more in the world but these are in the world; I in them and thou in me that the world may know that thou hast sent me.'

Men get Almanacs, to learn the plan of the coming year, in respect to matters astronomical, commercial, ecclesiastical, recreative &c. But the great thing is for every one to get hold of God's plan for you as an individual; your life in the coming year as indicated by his will. You acknowledge that the All-wise God has such a plan for you; that there is a scheme of life in 1869 marked out by the will of God; but you think it vain to dream of getting a glimpse of that outline. Not so. It is not hidden away in the archives of heaven; it has been sent down to you, it is within your reach. You will find this true horoscope in the promises and precepts of God's word. Those promises tell you what He is to you, what He is willing to do to you, to do for you; they show you that he himself with all his perfections and all his resources, is yours in Christ; that you may draw without limit upon the bank of his grace, not only for your own need, but for that of others. 'Ask of me and I will show thee great and mighty things which thou knowest not.' As branches in the true vine, Christ, we are to take of his virtue and wealth and influence, and bring

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forth fruit to him in the world. The branches are just as necessary instrumentally, as the root is for origination. The grand obligation resting upon Christians is to obtain from Christ and give to the world. To this end they have been taught, perhaps by painful processes, the difficult lesson of their own emptiness and dependence. It is an age when the world is making great progress in many things; and it is an age when Christians should be diligently putting out of the way every obstacle, and becoming strong in faith and thorough in consecration, that Christ by them may do *His* wonderful works in the world, and carry forward his magnificent plans.

So after we have scrutinized our life in 1868 and taken shame to ourselves for many remembered sins of omission and commission, let us look at the promises that are yea and amen in Christ, and see what treasures of divine power and grace were made ready for us, and have been sadly and culpably overlooked by us.

THE FAMINE AND OPIUM.

We have read with much pleasure some articles written with great force of language in the *Times of India*, as to the obligation of Government to hinder, *at any sacrifice*, the destruction of life which is threatened by the Famine. Without mincing matters in the least, our contemporary says, that Government is responsible for the frightful loss of life that took place in the N. W. Provinces in 1861. He is of opinion that if the liberty to spend money is only conceded as freely as it was when the Abyssinian Expedition was sent forth, the lives of the people may be spared. No one can well deny that it is the duty of Government, by any sacrifices which it is at liberty to make, to ward off destruction from the people. If it gives some millions of its current revenue, then it takes from those who are dependent on this reveuue; but this would be simply the distribution and equalization of the calamity so that it should be borne in common by all. Against this, nothing can be said. For the several provinces take their turn in the experience of calamity, in one form or another; the wheel of divine providence is ever rolling; and if we help to bear the burden laid upon a certain district, that district will, in time, upon this principle, help to bear ours. Of course there are various contingencies to be guarded against. The idle and the reckless present themselves equally with the helpless and the unblamable for relief, and it is by no means easy to distinguish the classes. It is an exceedingly difficult matter to administer relief to a population, so as not to pauperize and so as not to take away in the future the incentives to labor. The culpability of Government lies, we should think, specially in the not having done more in years of prosperity to promote irrigational facilities and facilities of intercommunication.

Our contemporary notices what we say on the Opium question:

"Will the *Guardian* state what course it would have the Government adopt in the matter? We have never yet been able to gather from our contemporary's columns what it is *practically* that he recommends. It is quite clear that we are exceedingly wrong in the *Guardian's* eyes. Well, what is the exact reform which our contemporary proposes? We made this demand some years ago without eliciting an answer: but we hope we shall now be more succesfull."

We are not aware that we have ever been at all backward to point out what the Government, should do in this master. It is evident that the Government *can* do something; for the *Times of India* asks it to get three chests of opium sent where it now sends one. Now we suppose that if Government can increase the export it can diminish it. We know what it has done. It has monopolized the liberty of cultivating it, and taken the greatest pains to make the drug as palatable as possible; it has waged bloody war with the Chinese to secure the liberty of introducing it into their country; and it now derives a revenue of eight millions from something like 100,000 chests of opium sent annually thither. We are told by those who have studied the matter in China itself that the confirmed opium consumer lives on an average ten years; that this class are now (or were some years ago) three millions in number, of whom 300,000 die annually. The *Times of India* says that the State is under obligation to know how to deal with the Famine:

"If the Government permit any part of the people, sick or well, to die of hunger, where it has been possible to obtain food for them, then has it betrayed its responsibilities, and rendered itself answerable to God and man for their death.

"Is it in a period of famine above all others that we are to abnegate the power to *take* what we require to fulfil the very 'first condition of civilized rule,' to save the people alive? Would the State dream of so appealing to public aid, in the emergency, say, of a great war? Would it not boldly take what the public exigencies require it to spend? And can any exigency be greater than that of famine, and the sight of the sick, the aged the young, and the helpless perishing for want of bread!"

Well, is Government under no obligation to refrain from a traffic which is so deadly in its results? It has created this opium traffic; year by year the quantity of the drug supplied grew to what it now is, and year by year the number of the victims in China grew to what it now is. The renunciation of an iniquity may be a costly thing; but cost what it may, it should be made. The same authority of Government which for so many years has secured that certain fields in India should be sowed with opium, and the culture be forbidden to all other fields, can equally secure that the former should be devoted to the cultivation of grain, for the good of the ryots of India, and for the good of the Chinese. It may be well for us to learn anew the old but now unfashionable lesson that there is a retribution for nations in the present state of existence, and to trace a connection between Chinese victims of our Opium traffic and the ravages of our periodical Indian famines.

CHURCH AND STATE.

We have read with interest the report of an address by the Rev. J. Congreve, rector of Tooting Gravency. The following is an extract from it:

"Mr., Disraeli claims to have educated his party. It may be so, but by his recent manifesto he is mystifying them and misleading them again. The dissolution of the union between Church and State in one paragraph is clearly put as the severance of religion from the exercise of political authority. What does this mean? If Mr. Disraeli means to say that rulers should be impressed with the responsibility which religion imposes upon the exercise of power and authority, and should be controlled and guided by religion, all of us would agree with him; but if he means, as he perhaps wishes his unreflecting followers to understand him to mean, that the union of Chureh and State and religion are the same, and that if you sever this tie, then our rulers and statesmen are sure to feel themselves free from the responsibility and control of religion, then the Prime Minister writes nonsense, and he would have done well to remember that there was once a time when the English nation was ruled by men of deep religious feeling, when the character and duties of government were not lowered, but exalted, when society was not degraded, but raised and purified, and the name of England was loved and respected abroad. That was the time when the tie between Church and State was severed, the champions, if not the founders, of that religious body now called Independents were in power—(applause), and the rulers were the Puritan Oliver Cromwell—(loud cheers), and his immortal secretary, John Milton. Against any insinuation that religion is so necessarily involved in and connected with the union of Church and State, and that if the union be destroyed religion will fall, it becomes every Christian minister loudly to protest. The two things are totally distinct, and it is not quite candid in Mr. Disareli to have mixed up the one with the other as he has done. At the end of this manifesto the Prime Minister encourages his party to raise vigorously the 'No Popery' cry, and he makes it appear that it is the union of church and state which alone keeps out Popery from amongst us. Why, gentlemen, the church is at this moment the established church, and Mr. Disraeli, her new champion, appoints her chiefs; bishops, deans, and canons die as if to please him, and lay their places at his feet, in order that divinity as well as law may have the priceless advantage of the election of her future heads by this favourite of fortune. And does the Church of England cope with Popery? Is she the great bulwark of religious freedom? Why, gentlemen, a large section of the Established Church is already Popish. Numbers of my fellow clergymen are Roman Catholics in every essential point, except in wisdom, consistency, and honesty. I speak not of such mummeries as those of Haydock and Brighton. I would not so far wrong Roman Catholics as to associate these weak and foolish men with them, but a large and active body of our English clergy reject, in heart, the ecclesiastical supremacy of the sovereign, and the jurisdiction of our civil courts in church questions and think evil of the Reformation, and revile the reformers, and would gladly see what Mr. Disraeli dreads—a severance of the tie between Church and State. How, then, can it be said that the Established Church is alone the effectual bulwark against Popery?"

Dr. M'Neile lately expressed himself as follows:

"The painful alternative has not yet arisen, and I hope will not. But if it should, a State rejecting Christ and declaring itself *without* God in the world, though a gigantic evil, would not be an evil so great as a State adopting Antichrist and declaring itself *against* God in the world."

It would indeed be a gigantic evil for a state to reject Christ and declare itself without regard; but we have yet to learn that a state does that when it is not in alliance with a Church. A state rejects Christ and declares itself to be without God in the world, when in all its legislation it refuses to be guided by the principles laid down in God's word; when those who have the administration of its affairs have no fear of God before their eyes, no reverence for His word, no care to secure to their subjects religious liberty. Let us imagine the House of Commons, the House of Lords, the Ministry, to be constituted exclusively of pious men led by the Spirit of God, men of prayer and of faith, free from sectarian zeal, seeking guidance from God in all things and very scrupulous not to do anything disallowed by His word. We would not expect bodies so constituted to sit in judgment upon the different denominations, to select one of these, to decree that this shall be the national Church, to distinguish it above others by temporal advantages, to require that even those who conscientiously differ should contribute to its support. In doing this they would be doing what Christ himself now shrinks from doing, and what he has reserved for the judgment day. 'Judge not before the time,' he says. He walketh in

the midst of the seven churches. But bodies constituted as we have supposed, would, first and foremost, secure to all denominations religious liberty, recognizing Christ as the Head of the church, guiding and governing it by agencies existing in the church itself; would be very careful to impose no temporal or political disqualifications upon any because of their unbelief; and would occupy themselves with the business specially committed to them of preparing and administering laws fitted to promote the best weifare of the community.

We need not to say that bodies so constituted have never yet been seen at the head of any nation's affairs. We need not say that the governing bodies of England are largely composed of men who are any thing but religious, any thing but scrupuously observant of the word of God. How preposterous the idea, how perilous the suggestion, that to such should be committed the great work of judging in God's name, which of the various denominations in Great Britain shall be declared the national church, and be supported by the resources and the authority of the State. Even in secular matters what gigantic blunders have been committed by the Government of England. There is the slave trade fostered for one or two centuries, protected by special treaties, and upheld till many millions of negroes had been transported to America. And yet we are asked to believe that a Government which in matters relating to this life has committed such frightful mistakes, was competent to decide that in England, Ireland and Wales this church should be national, and in Scotland that.

Alas for the Church of England, if a relaxation of the bonds that bind her to the Government, is to prove her overthrow and the overthrow of Protestantism; if she has more than this between her and ruin. Are we to teach Roman Catholics that Protestantism has so little vital force in it, has so little of heavenly aid to look for, that it can but perish if state aid is not largely secured for it? God forbid. A corrupt Church like that of Rome, is dependent upon state aid. The Church of England lives and flourishes not because of the state alliance but because of the number of true disciples of the Lord Jesus Christ belonging to her communion, because of the men and women taught by the Spirit of God, because, in fact, of the union existing between many of her communicants and the Lord Jesus Christ. Christ is in the midst of them; and if the church of their forefathers were deprived of church aid, they would rejoice to devote their substance to the support of their ministers and would never lack true ministers to be content with such support.

We have made these remarks in deprecation of the idea that the disestablishment of the English Church would be tantamount to a rejection of Christ by the State and a declaration that the latter is without God in the world, and would involve the downfal of Protestantism in England, the restoration of Romanism. Too many advocates of the Establishment have incautiously allowed themselves, in the excitement of the moment, to use language that might supply the enemies of our common Christianity with powerful arguments.

CHRIST'S VERITIES.

OR

THE "VERILY VERILY"S OF THE GOSPEL.—VI

"VERILY, *I say unto you, I have not found so great faith, no, not in Israel.*" Matt. VIII. 10.

Let us consider the special features of this faith which obtained such high commendation.

This centurion was no Jew, but a Roman, sometime an idolater, who had been enabled by his intercourse with the Jews to perceive that there was with them a true revelation of the mind of God. If the Jews themselves imperfectly understood the teaching of the Old Testament concerning the promised Messiah, he would naturally understand it still less. If there were difficulties in the way of an exercise of faith in Christ on the part of the Jews, there would be a greater in his instance. They to whom he was indebted for his partial knowledge of revealed truth, did not refer him to Jesus of Nazareth as the Messiah; but even while they spoke of his wonderful works, disfavored his claims and denied his Messiahship. When we owe all the light we have to a teacher or a set of teachers, a denomination, an author, how very difficult it is to stop short and refuse to receive their testimony on some vital point lying just beyond the truth we have received. They who have guided us so far seem to have purchased the privilege of controlling our judgments, and of shutting the door against rival preachers.

There are many of the generation just coming forward in India, who have received an education, the value of which will naturally seem immense, inasmuch as it has freed their minds from the superstitions and errors of their forefathers, made them acquainted with the true system of the universe, hindered them from giving their confidence to the imaginary deities of Hinduism, or devoting their time to the observance of silly and pernicious rites. They have learned that God is one, unchangeable, self-existent, omniscient, omnipotent, a spirit, and absolutely sufficient unto himself. All very good. But how very natural that they should listen when the instructors to whom they owe so much, tell them, directly or indirectly, that God is too great to make a special manifestation of himself, or to hear the prayers of man; at all events, that no Mediator is necessary; that the light that is in us is sufficient for our guidance; that the consequences of sin die with us. Or let us suppose that their European teachers say nothing, intimate nothing, with regard to these matters of profound concern; they simply leave it to be gathered from the exclusive and absorbing interest that the things which belong not to the domain of revelation have for them, that they regard the doctrines taught by Christ's evangelists as of little consequence; how very natural that their pupils should turn from those doctrines with disdain. Thus for one who openly advocates and urges in India the claims of Christ the Saviour upon the confidence of men, there are many who, designedly or undesignedly, are exerting a contrary influence.

We may trace in some other features an analogy between the centurion of Capernaum and the theists of Modern India. If we had only the account in Matthew, we should suppose that the centurion came in person to Christ. But the other evangelists give the narrative with more detail, and inform us that he did not come in person; he thought himself not worthy; he was not a Jew and thought his foreign birth might prejudice the success of his suit; he deputed certain elders of the Jews, who knew his regard for Judaism, to carry his suit to Jesus. He had, it would appear, never seen Jesus. He had heard of him and his wonderful works and his beneficence; he had not come in personal contact with him. He accordingly well represented the Gentile world. And this was one reason why our Lord called special attention to his faith. This one Roman, breaking through the many barriers of unbelief and laying hold by faith upon his divine power and grace, simply because of what he had heard of him, stood before his mind's eye as the representative of many myriads who from the East, the West, the North, the South, should afterwards believe on him through the preaching of the Gospel.

The centurion might have reasoned thus:

There are priests, elders, scribes well acquainted with the inspired records, and who must be far more competent than the ignorant masses who know not the law, to decide as to the claims of Jesus, and they almost all disallow these claims. Shall I then, a stranger, and only lately brought out of deepest darkness, be influenced by the report of the untaught multitude and go after this Nazarene?

But this Roman was divinely taught and reasoned very differently. Observe, he reasoned; his faith was not the blind, inexplicable thing that some call faith. He said: The men who have told me of Christ's miracles are men who are just as competent to judge of the things they report as the most learned men would be. They know as well as any when a man is blind and when he sees; when lame men are made to walk; when a dead man is restored to life; when thousands feast on a few loaves; when lepers are cleansed and demoniacs are healed; when a storm rages and when it ceases; and when these things are done by a mere word. He who can do such things can do anything. As for his coming to my house to heal my servant, it is unnecessary; the power that he exerts can just as well be exerted at a distance; let him speak and it shall be done. As for the idea that he works by means of Beelzebub, the thing is proved absurd in the very uttering; he is engaged in destroying the works of the devil. He seeks nothing from men; he seeks to bestow favors, taking nothing in return. In all things, he is essentially different from sinful men. I will trust in him and I will seek his help on behalf of my poor sick servant.

Faith in the Lord Jesus is not always found where we should naturally look for it; among those who have enjoyed the advantages attendant upon the knowledge of the Gospel; who are most familiar with its promises and invitations. Those whom we should have thought least likely to come to the knowledge of the truth, often outstrip those whose advantages were greatest. We need not wait for others to go before us in this path, because they have been specially favored. If the word of Christ has come to us at all, we have only to embrace it in faith, and we shall possibly be in as good a position to glorify God as any. While there are thousands of Europeans who are not obedient to the Gospel, a native of India may by faith so enter into fellowship with the Lord Jesus as tobe an instrument in Ged's hand, more powerful than they all, for the regeneration of India. 'I have not found so great faith, no, not in Israel.'

In true faith we see the combination of humility and boldness. This centurion thought himself not worthy that Jesus should come under his roof; and not worthy to approach Jesus in person. His mind was divested of all thoughts of his own worthiness. But this did not hinder him from asking or expecting great things. Other people said that Jesus must come to his servant in order to heal him, and assured him that it was a mistake to imagine that Christ would heal him at a distance. But he reasoned that Christ's power was unlimited power, and that his kindness and condescension were co-ordinate with his power. If he had been a mere imitator, one that went with the multitude, one that dared not think for himself, he would not have ventured on this act of faith. He had already broken the trammels of class and country and creed, by acknowledging the Jews to be God's people and by building for them a synagogue; and in thus obeying conscience he obtained increased moral power; he finds his way to Christ, the light of the world.

Notes from an Interleaved Bible.

Psalm lxviii. 11. When Joseph gave the word that grain might be had on application to him, there was doubtless a great host to proclaim the glad tidings, not only in Egypt, but in countries round about. And the news of Cyrus' proclamation was quickly carried among the Jews dispersed in the Babylonian provinces.

13. Though ye have been as the meanest menials, dwelling in filth, ye shall be clothed with beauty and splendor.

14. It was as snow driven by the wind.

18. Thou hast received *gifts in* men, even the rebellious. These 'captives' have been presented to thee. They whom thou hast given me, said Christ.

19. The secret of this daily cornucopia is not in fields that bring forth plentifully, but in a heart conscious of God's love in Christ, which turns brass to silver and silver to gold and a crust of bread to a sumptuous repast.

20. You are driven along a path that leads to death, and a by-way is opened up from it by which you may attain to safety.

26. Ye who are from the fountain of Israel; the posterity of Israel.

29. The political greatness of the Jews was due not to their military prowess, but to the presence of the Lord in the midst of them. Even the heathen should recognize this.

lxix. 4. Wrongfully. 5. My sins. He did not deserve evil at the hands of men, nor good at the hands of God. He recognizes his sinfulness; he deserves the chastisement from God; but he protests against the course pursued by his earthly enemies; he suffers wrongfully at their hands. It was because of his devotion to the cause of God that he suffered reproach from them, While it is a great mistake to try and wrest the *whole* of this Psalm into a Messianic character, there is a great deal in it that is remarkably appropriate to Christ.

6. The keenest pain induced by Christ was probably through the relation between him and his disciples. When he was as a malefactor, they were covered with disgrace.

7. When a man has declared himself an ambassador of God, and he seems to be without testimony from on high, when all power seems to be with his enemies and there is nothing for him but to suffer, then shame covers his face. At the crucifixion the providence of God appeared to take sides with the enemies of Christ. And so, often since, when his people have been mowed down like grass. But the signs of an apostle were wrought in 'much patience' before they appeared in the form of signs and wonders. If we suffer with him we shall reign with him.

13, 14. Before the prayer is answered, the faith and perseverance of the suppliant must be tested. The question is, whether he will accept any deliverance short of God's. To the brink of the pit come, one after another, many professed deliverers, and too often their help is accepted.

15. To every prayer there is somewhere a promise in God's word. We turn over some pages and we find the response, The waters shall not overflow thee.

17. Hear me speedily; speedily, says Christ, Luke. xviii. 8.

20, 21. It may seem strange that one who had had such rare experience of the kindness and love of God should be so profoundly affected by the malice of men. But he was a representative man; the cause of God's people was bound up with him; he was the king; also, a medium of communication between God and his people; and it was the hatred of the truth that made men his enemies. Over and above all this, there was the temptation to mistrust God because his enemies seemed so much favored, because expected answers to prayer had not come. The 22nd Psalm shows that the Messiah had experience of this heart-breaking trial.

Epitome of News.

SATURDAY, December 19, 1868.

—*Examiner*: "No new scheme of any sort can count upon obtaining general acceptance unless one, two, or twenty separate individuals receive, each of them, what is often strangely called an *honararium*. For any public works the best contractor may send in the lowest tender, yet he is not likely to obtain the contract without the help of a string of fees. Nearly every gate of the money market is possessed by a crowd of touters and middle-men, who have to be bribed or treated under some pleasant euphemism. This it is which shakes public confidence and keeps money at less than two per cent."

—*Pall Mall Gazette*: "It may rather startle Dr. McNeile, Mr. Birks, and other evangelical friends of Mr. Disraeli to learn that he believes the crucifixion to have been no sin; and the history of the Jews subsequently to that event, to afford no evidence that it drew down upon them Divine punishment. These views are maintained by him not only in 'Tancred,' one of the very best of his novels, but in his biography of Lord George Bentinck. The crucifixion—this is the substance of his argument.—was necessary to give effect to that essential object of the Christian scheme, expiation. As such it was pre-ordained by the Creator for countless ages; and it could be no inexpiable crime to fulfil the beneficent intention. The holy race supplied the victim and the immolators; no other race could have been 'entrusted with such a consummation;' and inferior peoples ought to kneel to the Jews as the Saviour of the human family. It is singular that a man of Mr. Disraeli's acuteness should have imposed upon himself by logical pretences so flimsy as these. Pre-ordination can have no bearing upon the guilt of any crime whatever, unless it is supposed to control the actor, and to have rendered him not a free agent. Mr. Disraeli would recoil from the frightful blasphemy in which the hypothesis that those who crucified Jesus Christ were blind instruments in the hands of a higher power, would laud him. The whole speculation is irrelevant and idle, worthy only of the most feeble and fantastic of the schoolmen."

—*Indian Public Opinion*; Lahore: "Our quiet station has been in an unusual turmoil and excitement during the last week on account of the Bishop of Calcutta's visitation, which lasted from Wednesday morning until Sunday evening. Perhaps the most interesting event in connection with his Lordship's visit was the Mission Educational Durbar, which was held in six large Shamiana tents erected in the compound of the Reverend C. E. Storrs, and so arranged as to form one long spacious tent, sufficiently large to hold conveniently more than a thousand boys, besides a great number of European and Native visitors. At 9 o'clock the scholars of the Mission Schools assembled at the main school, and having arranged themselves in double file, marched through the city in a most orderly procession, accompanied by two bands of music, and carrying nearly forty flags and banners of the gayest and brightest colours. The durbar was opened by the reading of the report of the schools. The Bishop then having made a short speech in the vernacular, proceeded to distribute the prizes among the boys. After the distribution was completed, Mr. Egerton, the Commissioner, spoke a few words; then one or two of the leading native gentry (among whom were Rajah Shumshere Singh and Sir Rajah Sahib Dial, K.C.S.I.,) made short speeches and presented sums of money to the Mission Schools, and the whole *tamasha* was concluded by a very interesting address from the Bishop on the importance of education, urging the natives present not only to educate their sons, but to give the same inestimable blessing to their wives and daughters."

—*Bombay Gazette*: "The Resident at Baroda guided and advised by the Guicowar and his Dewan, has, we are informed, represented that the 'filthy and abominable place,' (in which the Guicowar's brother is said to be confined at Padra) contains 'a fine airy mansion throughout which the prisoner is permitted to roam, that it is replete with every convenience, that the prisoner is happy and contented, supplied with every comfort, and wants for nothing but liberty. Now, we have the assurance of several European gentlemen, who have visited the spot during the last two years, and some of them but very lately, and who, from their own observation, state that the fine airy mansion is but a sorry loft in a dirty stinking situation. The prisoner's guards (above a hundred in number) as well as numerous inhabitants of the town adjoining, all represent that the prisoner during the period of his captivity of five years has never been permitted to go about the place, that he is never allowed to see any one but his guards, who are prohibited from speaking to him, that he is treated with the utmost severity, and subjected to all sorts of deprivations. The Resident is individually responsible for all this. It is his duty to advise and restrain the Guicowar, and, if his brother is to be detained a prisoner, it is specially the Resident's care to see that he is mildly and properly treated."

—An earthquake was felt at Lahore and Umritsur, on the 9th, at 12½ P. M. It was preceded by a rustling sound.

MONDAY,—December 21.

—*Overland Mail*, Nov. 27: "Mr Gladstone has been defeated in South-west Lancashire, and will represent Greenwich in the new Parliament."

There have been serious riots in Derbyshire, Yorkshire, Staffordshire, Monmouthshire, and in Ireland. The military have been frequently called for.

The Prince of Wales was attacked by a stag whilst hunting at Compiegne, and was thrown to the ground, but escaped without injury.

The Princess Louis of Hesse was delivered of a son on November 25.

The funeral of Rossini took place at Paris on Saturday, November 21.

A financial panic prevails at New Brunswick and Prince Edward's Island.

A filibustering expedition is said to be on the point of starting from New Orleans to Cuba.

Berryer is dying at his chateau of Angerville.

The Chinese ambassadors have been received by the Queen, and have proceeded to Paris.

—Nine gentlemen of the Jewish persuasion were candidates for parliamentary honors; seven have been elected.

—Thomas Arnold, the son of Mr. Matthew Arnold, and eldest grandson of Dr. Arnold of Rugby, has just died at Harrow, at the age of sixteen. He had very delicate health from a child; and it was scarcely expected by his family that he would ever live to overcome the tendency to heart-disease which brought his days to so early a close. He was much beloved both in his school and among his father's friends.

—The eruption of Mount Vesuvius still continues, and has now become serious. The lava stream, which is 120 metres wide and from 10 to 12 metres deep, has set on fire a chesnut wood near Fosso Vetrana, and caused much damage. Houses and farms are said to have been overtaken, and the village of San Giorgio is threatened. The people are leaving their houses, and so much distress prevails that a public subscription is proposed. A military division is on the spot, to protect property.

—*Daily News*: "An important discovery of treasure trove was made about a fortnight ago, near Hildesheim, by a working party of Prussian soldiers. Professor Unger, of the University of Göttingen, is of opinion that it was made at the best period of Roman art, *temp.* Augustus Cæsar, and conjectures that it formed part of the camp table equipage of some Roman general. He even goes so far as to surmise that it may have been some of the spoils taken from Varus after the defeat of the Roman legions under him by the Teutonic commander Arminius at the

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great battle fought near Lippspringe, which is not more than twenty or thirty miles from the place of discovery. The treasury consists of plates, dishes, vases, drinking-cups, and candelabra, all of pure silver, of elaborate workmanship and unique design. The largest piece is the cover of a good-sized vase, much oxydised and imperfect, with chasings in high relief of stags, dogs and other animals. Another work of great artistical value is a silver drinking-cup, about eight inches high, with two handles, covered with a profusion of vine leaves, intermixed with theatrical masks, so perfect in conception and delicacy of execution as to be considered a *chef-d'œuvre* altogether unsurpassable. Another valuable piece [illegible] vase probably a fruit dish, containing [illegible]-length figure of Minerva in *alto relievo* [illegible] helmet, ægis, and other attributes richly [illegible]. Two other vases are ornamented with busts, also in high relief— the one representing the goddess Rhea, and the other the Phrygian moon-god Deus Lunus, recognisable by the Phrygian cap and the half-moon with the horns projecting over the shoulder of the figure. Another vase bears a gilt medallion of the infant Hercules strangling the serpent. Dr. Bendorf, an antiquarian of note at Göttingen, has succeeded in deciphering twenty-four inscriptions with antique names, and engraved in ancient Roman characters. These inscriptions will be published in the *Göttingen Archæological Journal*. An interesting part of the discovery is, that on nearly every piece of plate is inscribed its weight, which will go far to set at rest the vexed question of what the Roman weights really were, and how far they correspond with those now in use."

—The *Gazetta dell' Emilia* announces that the Southern Railway Company of Italy has just bought a mansion at Brindisi, which is to be converted into a magnificent hotel for the accommodation of travellers. The Company has also resolved to establish a line of steamers between Brindisi and Bombay, the vessels having been bought in England expressly for the purpose. The passage will occupy twenty days, or four less than by Marseilles, at a saving of about 12*l.* per head for each passenger,

—Mr. Cooper, the explorer, has been obliged to return to Hankow, having been unable to penetrate Thibet.

—*Times of India*; Kurrachee, 19*th*: "Mr. N de Fleurimont, the Editor and Proprietor of the *Sindian*, was found dead in his chair this morning, having shot himself some time during the night with a double-barrelled gun.

—*Friend of India*: "The Fiftieth Annual Service and Meetings of the Bengal Auxiliary to the London Missionary Society were held in Union Chapel on December 6th and 9th. Divine Service was conducted by the Rev. J. Murray Mitchell, LL. D., and the Rev. W. J. Wilkins. The Children's Meeting was addressed by the Revs. A. Williams and S. C. Ghose.—The Public Meeting was presided over by A. M. Monteath, Esq., C. S.; the Annual Report was read by the Secretary; and the Revs. R. Robinson, K. S. MacDonald, M. A., and T. E. Slater delivered addresses."

—*N. Y. Times* on the Episcopal Convention in New York: "The subject to which the Convention gave the most attention was what is called Ritualism. It is well known that certain usages have of late crept into some of the Protestant Episcopal Churches of this country, which were not known in them in the early days. An earnest effort was made by a minority in the Convention to obtain an authoritative definition of the limits in regard to the business of lights in the Communion service, the burning of incense, reverence to the holy table or to the elements placed on it, the elevation of the elements, making the sign of the Cross (except when prescribed in the Rubric) during Divine service or the celebration of the Lord's Supper, and the use of many-colored vestments and strange ornaments of the sacred places conducive to vain show or superstition. A majority and a minority report were presented by the Committee on Canons. The former declared it inexpedient to make any restrictions in this regard, and the latter 'on the contrary, quite the reverse.' Here were two horns of another dilemma upon which the Convention was for a long time tossed. It was only relieved at length by leaving the whole subject to the Bishops, whose report, if it concludes that any changes in the Rubric are necessary, is to be submitted three years hence."

TUESDAY,—December 22.

—The new Tariff for Indo-European telegrams, which goes into operation January 1st, has been published. It shows a reduction of nearly 50 per cent on existing rates.

—A gosavi has been arrested on suspicion of having poisoned two children.

—Log of the *Botanist*: "December 8th, in lat. 18 N., long 89-2 E., saw a dismasted vessel to windward, showing signals of distress; worked up to her, and found her to be the *Stree Vanoogopaulsawmy* of Madras. Sent a boat on board and found her laden with teak, and water-logged, with the decks swept. There were the bodies of twelve natives on and in the top-gallant forecastle in an advanced stage of decomposition, who apparently had died from want of water, as there was none found on board, nor one vessel capable of holding any."

—*China Trade Report*, Dec. 1st: "Our obituary contains a notice of the sudden death of T. T. Meadows, Esq., H. B. M.'s Consul at Newchwang. His work on the Taiping rebellion obtained him considerable reputation, and like all his writings was characterized by exhaustless erudition and an unconventional and independent vein of thought. Mr. Meadows' decease took place without any warning, he retired to rest in good health on the evening of the 13th, rose early and sat down to his writing desk, as was his wont, on the morning of the 14th, and then without complaining of any pain fell down suddenly dead."

WEDESDAY,—December 23.

—The new Ministry, as announced by telegraph, is constituted as follows:

Mr. Gladstone.....First Lord of the Treasury.
Lord Clarendon.....Secretary of State for Foreign Affairs.
Mr. Lowe .....Chancellor of the Exchequer.
Mr. A. Bruce.....Secretary of State for the Home Department.
Mr. E. Cardwell...Secretary of State for War.
Earl Granville .....Secretary of State for the Colonies.
The Duke of Argyll..Secretary of State for India.
Mr. Childers .....First Lord of the Admiralty.
Mr. John Bright ...President of the Board of Trade.
Earl De Grey.....Lord President of the Council.
Earl of Kimberley ...Lord Privy Seal.
Lord Dufferin .....Chancellor of the Duchy of Lancaster.
Sir W. Page Wood,..Lord High Chancellor.
Mr. Gorchen.....President of the Poor Law Board.
Lord Russell .....Without office.
Mr. George Glyn and Mr. Ayrton .....} Secretaries of the Treasury.
Mr. Stansfeld .....Lord of the Treasury.
Mr. Otway.....Under Secretary of State for Foreign Affairs.
Mr. Knatchbull-Hugesson Under Secretary of State, Home Department.
Lord Northbrook.....Under Secretary of State for War.
Mr. Monsell .....Under Secretary of State for the Colonies.
Mr. Grant Duff.....Under Secretary of State for India.
Mr. George S. Lefevre...Secretary, Board of Trade.
Mr. Arthur Peel.....Secretary, Poor Law Board.
Mr. Chichester Fortescue Secretary for Ireland.
Mr. W. E. Forster .....Secretary for Education.
Lord (W. ?) Hay, and Sir Colman O'Loughlin ...} Judge Advocates.
Marquis of Hartington, Postmaster General.
A. H. Layard, Esq., Chief Commissioner of Works.
Ohagan (? O'Callaghan), Chancellor for Ireland.
Sir R. P. Collier, Attorney General.
Mr. Coleridge, Solicitor General.
Right Hon'ble J. Moncrieff, Lord Advocate.

—*Times of India*: "How strangely, how terribly perverse, is this human nature of ours when its action is corporate. We have just spent six or seven millions sterling to rescue a dozen of our countrymen from death in Abyssinia. Now if we tell the Government that it should have spent a like amount in the North-West to save the 200,000 who died so miserably there in 1861, the whole Council will lift up its hands in astonishment. And yet a single million would have saved the whole. We are prepared to plunge into war to-morrow and to spend a hundred millions therein if need be, but that we should deliberately open the treasury, and draw ten, or twenty millions out of it to save a perishing people from death, is a proposal which staggers the official mind altogether."

—Same: "We hear that the party, under the direction of Mr. G. W. Terry, who are now investigating the inscriptions and exploring the locality of the temple of Ambernath, near Kallian, have already made several interesting discoveries. Clearances and excavations are in progress, from which great results are anticipated."

—*Dundee Advertizer*: "Mr. Manson, the principal leader-writer of the *Edinburgh Daily Review* died suddenly on Monday. Mr. Manson died in his study, and on his desk was a portion of a leading article for next day's paper, which he had been engaged in writing.

"He was writing about Gladstone, thus: 'Conservatism and liberalism meet in him; for every one knows that he wants to disestablish the Irish Church for the purpose of preserving the Church in Ireland by according her the conditions of activity. And he has the esteem of both Church and Dissent. Oxford is proud of him, and Manchester is proud of him; for the one he could write a Greek disquisition; for the other he could construct a budget. With certain of the family features of the economists, he combines a"——. Here the quill had fallen from Mr. Manson's hand, and leaning back in his chair he quietly passed away."

The circumstances of this death are singularly like those of Mr. Meadows, above mentioned.

—The *Indu-Prakash* on the matriculated students: "The success of the Ratnagiri High School is the most marked and admirable, We hear, it sent in 32 candidates, out of which 22 have been successful. Though a Second-grade High School, it comes third in the general list, overtopping all the First-grade High Schools but two. In Mr. Howard's scheme, the head-mastership of *all* High Schools were to be filled by Europeans; Sir Alexander Grant recognized the superior fitness of our University Graduates as Headmasters of Second-grade High Schools, to Europeans that could be imported; and the question may now be fairly asked, if results do not prove that they will be fit for First Grade High Schools as well."

—The matter between the Gackwar and his brother, is thus related by "Fair Play" in the *Bombay Gazette*: "Up to the time when the present Dewan sprung into favour from a menial capacity (in virtue of a varied usefulness) the Guicawar and his brother lived in amity. Shortly the Dewan fostered enmity between the brothers, and eventually managed an accusation of treason against the younger. An enquiry was made into the charge by Cononel Wallace, a former Resident, who eventually declared the prisoner innocent, but recommended that he should retire from Baroda with a view to the quarrel sinking into oblivion. The prisoner took up his residence at Padra, where he remained for some time unmolested. Suddenly, without notice, without any known charge, he was put under strict guard, under which he continues to this hour. And this at the caprice of the Guicowar, without remonstrance from the Resident, and apparently with the full sanction of the Bombay Government, which has adopted the injustice. It may be asked, with a free press can such things be? The present narrative supplies an answer. Only in one thing has the Guicowar been thwarted, and that is in being refused his wish to adopt an heir to the exclusion of his brother.

"What is asserted is, that Mulhar Rao has been imprisoned without trial and without charge; that he is harshly and inhumanly treated; that he is denied all intercourse [with his fellow men, unless such visits as may be paid to him by the Dewan or his creatures]; and that he has not been allowed to see his child since the day he was first put under guard. That he is confined in a dirty place, is a matter of notoriety."

—*Bombay Gazette*: The annual meeting of the Society for the Propagation of the Gospel in Foreign Parts was held in the Durbar Room of the Town Hall on Monday afternoon—the Venerable the Archdeacon in the chair. The Secretary, the Rev. C. T. Wilson, read the report for the past year, which spoke in gratifying terms of the operations of the Society and its missionaries. It stated also, that it was in contemplation to establish a floating church for the harbour at a cost of Rs. 20,000, and to found a native church in Camateepoora, the expense of which would be Rs. 2,000. The Hon'ble Mr. Justice Gibbs moved the adoption of the report in a neat and heart[illegible]